A Protestant Catechism for Young Canadians

The Sentinel
37-39 McCaul Street, Toronto

F592.n.d.P967P

INTRODUCTION.

THE Scripture quotations given under each heading should be examined, with their context, in each case. With the aid of a reference Bible many passages besides those quoted in these pages, bearing on each subject may be found. These will be most advantageous and instructive.

The passages quoted are not suggested as being exhaustive on any subject, but as a guide for thought, and to help students to further "Search the Scriptures," each one thus proving for themselves the truth of the declaration that—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto ll good works."—2 Timothy iii 16, 17.

Protestant Catechism

Question **1.** Are you a Protestant?
Answer. I am.

Q. **2.** What is a Protestant?

A. One who protests against the errors of the Roman Catholic Church: a witness for the **Truth.**

Isaiah xliii. 10. Ye are my witnesses, saith the Lord.
Jude iii. . . . . Ye should earnestly contend for the faith which was once delivered unto the saints.

Q. **3.** Name some of the errors taught by the Roman Catholic Church.

A. **1. The Papal Supremacy.**
2. The Papal Infallibility.
3. Exclusive Salvation.
4. Tradition.
5. Services in an unknown tongue.
6. Distinction of sin, venial and mortal.
7. Doctrine of Intention.
8. The Seven Sacraments.
9. Purgatory.
10. Penance, confession, absolution, and satisfaction.
11. Extreme Unction.
12. Indulgences and Supererogation.
13. False views of Justification.
14. Transubstantiation.
15. Sacrifice of the Mass.
16. Communion in one kind.
17. Saint and angel worship.
18. Use and adoration of images.
19. Celibacy.
20. Conventual system.

Q. **4.** Where are those errors to be found?
A. In the "Creed" of Pope Pius IV (See page 33.)

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The Church.

Q. 5. What is meant by the word Church?

A. It denotes all true Christians, of whom Christ is the head, signified in the Old Testament by the Assembly and the Congregation.

Matthew xviii. 20. For where two or three are gathered together in my name, there am I in the midst of them.

Matthew xxviii. 20. . . . and, lo, I am with you alway, even unto the end of the world.

1 Cor. iii. 11. For other foundation can no man lay than that is laid, which is Jesus Christ.

Col. i. 18. And he (Christ) is the head of the body, the church.

Q. 6. Does the Roman Catholic Chuch claim to be the only Church?

A. Yes; but this claim is unscriptural.

Q. 7. What do you mean by the word Catholic?

A. Universal.

Q. 8. Is the Roman Catholic Church universal?

A. No; she is local, her seat is in Rome. The Church of Jerusalem is the older—the Mother Church. See the following Scriptures:

Isaiah ii. 3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts i, 4 and 8. And (Jesus) being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (8) But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Galatians iv. 26. But Jerusalem which is above is free, which is the mother of us all.

Q. 9. Was the Roman Catholic Church the first Church in this country?

A. No. The Church of Britain was in existence from the immediate time of the Apostles and followers of Jesus Christ.

Q. 10. Is the Pope head of the Church?

A. No.

Q. 11. Was Peter head Apostle?

A. No; all the Apostles were equal.

Matthew xxiii. 10, 11. Neither be ye called masters: for one is your Master, even Christ. (11) But he that is greatest among you shall be your servant.

Acts xv. 7, 13, 19. Note that at the Council of Jerusalem referred to in these verses Peter took part in the conversations, but the Apostle James presided and pronounced the Council's decision; (13) And after they had held their peace James answered, saying, Men and brethren, hearken unto me: . . . (19) Wherefore my sentence is, that—etc.

2 Corinthians xi. 28. Besides those things that are without, that which cometh upon me daily, the care of all the churches. (Thus Paul, not Peter, had care of all the churches.)

Q. 12. Did Christ say that Peter was the rock on which the Church was to be built?

A. No. He said to Peter that He, Christ, was the rock, representing the Church.

Matthew xvi. 15-19. He (Christ) saith unto them, But whom say ye that I am? (16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (17) And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (18) And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (19) And I will give unto thee the keys of the kingdom of heaven: . . .

Q. 13. Explain this text.

A. Jesus did not say to Peter, Upon thee I will build My Church, but "Upon this rock"; the word "this" pointing to Himself, Whom Peter had confessed when he said "Thou are the Christ."

Matthew viii. 17. That it might be fulfilled which was spoken

by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1. Corinthians x. 4. And that rock was Christ. (iii. 11) For other foundation can no man lay than that is laid, which is Jesus Christ.

Q. **14.** Then the Church of Rome is incorrect and unscriptural when she states that Peter was the "Rock"?

A. Yes. It is distinctly laid down that Christ is the "Rock." The "Rock" Christ referred to was the definite character of the testimony that Peter's confession bore to Himself.

Q. **15.** What did Christ mean when He gave the keys to Peter, saying, "I will give unto thee the keys of the kingdom of heaven"?

A. A key is used in opening a door. Peter was appointed to open the door of the Christian Church. He preached on the day of Pentecost to the Jews, and admitted three thousand persons by baptism into the Church.

Acts ii. 1, 14, 41. (1) And when the day of Pentecost was fully come, they were all with one accord in one place. (14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: (41) Then they (a mixed company; see verses 5 to 12) that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Q. **16.** What was the key?

A. The Word of God preached by Peter as stated.

Q. **17.** Do all believers possess this key as given by Christ to Peter?

A. Yes, immediately they become converted. His Word becomes their "key," rule and guide of life.

Q. **18.** Who has the key of the kingdom of glory?

A. Christ, and none but He.

Revelations iii. 7. And to the angel of the Church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth.

Q. 19. Did Peter say that he was the head of the Church?

A. No; he calls himself an elder. He was sent by other Apostles to preach in Samaria.

Acts viii. 14. Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

1 Peter v. 1. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ. . . .

Q. 20. Show that Peter was not head Apostle.

A. At a meeting of the Apostles and brethren held in Jerusalem, Peter was present, but it was James who gave the decision.

Acts xv. 13, 14, 19. (13) And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: (14) Simeon (Simon Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. (19) Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.

Q. 21. Is the Pope in the place of Peter?

A. No; there is good reason to believe that Peter was never in Rome. Besides, the Pope does not hold the same faith as Peter.

Q. 22. Which was the first Christian Church?

A. The Church of Jerusalem.

Q. 23. When was it established?

A. On the day of Pentecost, shortly after Christ arose from the dead.

Acts ii. 1, 41, 47. (1) And when the day of Pentecost was fully come, they were all with one accord in one place. (41) Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. (47) And the Lord added to the Church daily such as should be saved.

Q. 24. At what place did Christ command His disciples to preach the Gospel first?

A. Jerusalem.

Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Q. 25. Is it true to state that the Roman Catholic Church was the first church?

A. No. She is not the mother and mistress of all the churches. The Church of Jerusalem was the first, and therefore the mother Church.

Q. 26. How was Popery brought into this country?

A. By monks from Rome, A.D. 599.

Q. 27. The Roman Catholic Church says that she cannot err. Is this contrary to Scripture?

A. Yes, for the Apostle Paul clearly says that the Church established in Rome might err.

Romans xi. 19-22. (19) Thou wilt say then, The branches were broken off that I might be graffed in. (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear: (21) For if God spared not the natural branches, take heed lest he also spare not thee. (22) Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee goodness if thou continue in his goodness: otherwise thou also shalt be cut off.

Salvation.

Q. 28. What does Rome teach as to salvation?

A. That no person can be saved outside the Roman Catholic Church.

Q. 29. How do you disprove this?

A. We are saved by faith in Christ, as may be proved by many texts.

John xiv. 6. Jesus said unto him, I am the way the truth, and the life: no man cometh unto the father but by me.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (xvi. 31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

1 Timothy ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

Word of God the Rule of Faith—Not Tradition.

Q. 30. What rule of faith does the Roman Catholic Church profess to hold?

A. Scripture and tradition.

Q. 31. To say Scripture, is correct; but what does she mean by tradition?

A. That which was spoken by the Apostles, but which has not been committed to writing.

Q. 32. How does Rome say that tradition was preserved?

A. She says it was passed from one to another, by word of mouth.

Q. 33. What is the meaning of 2 Thessalonians ii. 15?

A. The Thessalonians were to hold fast, or remember, what the Apostle taught by word or by his Epistle.

Thessalonians ii. 15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Q. 34. Why, then, do you not receive the Romish traditions?

A. Because it cannot be proved that they proceeded from the Apostles, and because they are contrary to the Apostles' writings. They are the traditions of men.

Q. 35. Does Christ condemn the traditions of men?

A. Yes.

Matthew xv. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Q. 36. Can we rely on the traditions of men as being truth?

A. No; because the traditions of men are imaginations, inventions, and myths, and as such are condemned by the Word of God.

Q. 37. Does Paul warn us against the tradition of men?

A. Yes.

Colossians ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Scripture the Only Rule of Faith.

Q. 38. What is the Protestant Rule of Faith?

A. The Holy Scriptures; that is, the Bible, the Word of God.

Q. **39.** Prove that Holy Scripture is the rule of faith and has been from earliest times.

A. 2 Chronicles xxxiv. 30. And the King went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the Book of the Covenant that was found in the house of the Lord.

Isaiah xxxiv. 16. Seek ye out of the Book of the Lord, and read. . . .

Q. **40.** Prove that Christ appealed to Scripture as the rule.

A. He resisted Satan with Scripture. He said that the Sadducees erred, because they did not know the Scripture. He appealed to Holy Scripture.

Matthew iv. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

Luke xvi. 31. And he said unto him, If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead.

John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Q. **41.** Did the Apostles refer to Holy Scripture?

A. Yes. It was the ground of all their teaching.

Acts xxvi. 22. Having, therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

2 Timothy iii. 15-17. And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. (16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works.

Q. **42.** Before the New Testament was written, what was the rule?

A. The Old Testament; and when Christ came, the teaching of Christ and His Apostles.

Q. **43**. How does it appear that the Christians in the Apostles' times had the same rule as ourselves?

A. They had the Old Testament, and the teaching of Christ and His Apostles. We have the Old Testament, and the New Testament,—the teaching of Christ and His Apostles,—which was committed to writing.

Q. **44**. Is the Roman Catholic Church opposed to the reading and free circulation of the Scriptures?

A. Yes. She distinctly enjoins in the fourth rule of the Index of the Council of Trent, that none are to presume to read the Scriptures without a permission from the "priest."

Q. **45**. Prove that it is the duty of all to read the Scriptures.

A. They are written to all. We are all commanded to read them.

Isaiah i. 2. Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.

Romans i. 7. To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ.

1 Corinthians i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

John v. 39. Search the scriptures.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 Thessalonians v. 27. I charge you by the Lord that this epistle be read unto to all the holy brethren.

Revelation i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Services in An Unknown (Latin) Tongue.

Q. **46**. In what language does the Roman Catholic Church carry on her public services?

A. In the Latin; a dead language.

Q. 47. Did the early Church conduct their worship in a dead language?

A. No; but in the tongue understood by the people.

Q. 48. Does Scripture refer to this subject?

A. Yes; the Apostle Paul speaks distinctly thereon.

1 Corinthians xiv. 19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

All Sin is Transgression of the Law.

Q. 49. When we say that all sin is mortal, what do we mean?

A. That all sin is disobedience to God and entails death.

Q. 50. How does the Roman Catholic Church err on this point?

A. She teaches that some sins do not deserve death: that some are "venial" and some "mortal," venial being "little sins" (?) for which no warrant is found in the Scriptures.

Q. 51. Prove that all sin is mortal.

A. Sin is the transgression of the law, and the transgression of the law exposes to the curse.

Romans vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James ii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

1 John iii. 4. Sin is the transgression of the law.

The Sacraments.

Q. 52. How many Sacraments are there?

A. Two. Baptism and the Supper of the Lord.

Q. 53. How many Sacraments does the Roman Catholic Church hold?

A. Seven. In addition to Baptism and the Lord's Supper, she receives as Sacraments Confirmation, Penance, Extreme Unction, Orders, and Matrimony.

Q. 54. Why do you receive Baptism and the Lord's Supper?

A. Because Christ instituted both; ordained water to be used in Baptism, and bread and the fruit of the vine in the Lord's Supper.

Q. 55. Why do you reject Confirmation as a Sacrament?

A. Because it was not instituted by Christ.

Q. 56. Why do you reject Penance and Extreme Unction?

A. Because they were not instituted by Christ.

Q. 57. Why do you reject Matrimony and Orders as Sacraments?

A. Because they were not divinely instituted, as were Baptism and the Lord's Supper.

Q. 58. When did the Roman Catholic Church fix the number of the Sacraments at seven?

A. At the Council of Florence, 1439, and for which act there is no authority or warrant in the Word of God.

Purgatory.

Q. 59. What does the Roman Catholic Church teach as to Purgatory?

A. That the soul, when it leaves the body, goes into a place of torment before it enters into heaven.

Q. 60. For what purpose is the soul said to go there?

A. That the soul may be purged by suffering.

Q. 61. Why do you reject this doctrine?

A. Because Scripture teaches that full pardon is given, and all sin taken away from the believer by Christ's sufferings and death.

Ephesians i. 7. In whom (Christ) we have redemption through his blood, the forgiveness of sins; according to the riches of his grace.

1. John i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Revelation vii. 14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb.

Q. **62.** Have you any other reason for rejecting it?

A. Yes; I reject it because the Scripture tells us that the spirit, after death, returns to God.

Ecclesiastes xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Luke xvi. 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: . . . . . (xxiii. 43) and Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Ephesians iii. 15. Of whom the whole family in heaven and earth is named. (Purgatory not mentioned.)

Philippians i. 21, 23. For to me to live is Christ, and to die is gain. (23) For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Revelation xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. (Again, purgatory not mentioned).

"Penance," Confession and Absolution.

Q. **63.** What error does the Roman Catholic Church teach as to the forgiveness of sin?

A. That God conveys pardon through the absolution of the "priest." who appoints "penance," which is a very different thing from Scriptural repentance and sorrow for sin.

2 Corinthians vii. 9, 10. Now I rejoice . . . . . that ye sorrowed to repentance; for ye were made sorry after a godly manner. . . . . (10) For godly sorrow [not penance]worketh repentance to salvation. . . . . .

Q. **64.** What does Rome mean by the absolution of the "priest"?

A. A form of words, "Ego te absolvo" (I absolve thee), which the "priest" repeats over those who confess their sins to him, after the performance of some task imposed by the "priest," which is supposed to satisfy "justice" for sins committed.

Q. **65.** How is this contrary to Scripture?

A. Scripture teaches that pardon is given to every one who truly believes in Christ, which the Roman Catholic "priests" do not.

Matthew i. 21 . . . . . and thou shalt call his name Jesus: for he shall save his people from their sins. (xi. 28.) Come unto me (said Jesus), all ye that labour and are heavy laden, and I will give you rest.

John iii. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. . . . . (vi. 37) and him that cometh to me I will in no wise cast out.

Romans v. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

Galatians ii. 16. Knowing that a man is not justified by the works of the law,—[or by penance,]—but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

1 John ii. 1, 2. If any man sin we have an advocate with the Father, Jesus Christ the righteous: (2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Q. 66. What error does the Roman Catholic Church teach as to the confession of sin?

A. That unless it is confessed to the "priest," it will not be forgiven.

Q. 67. Does Scripture teach that it is necessary to confess sin to a "priest"?

A. No. Rome teaches this error to exalt her "priests" above the people; which is unscriptural.

Q. 68. Does not Scripture say "Confess your faults one to another."

A. Yes. When one offends another, he is to confess his faults to that other: and, moreover, these words "one to another," oblige the "priest" to confess to the layman, as well as the layman to the "priest."

James v. 16. Confess your faults one to another, and pray one for another, that ye may be healed.

Q. 69. To whom should you confess your sin and look for pardon?

A. To God; through Jesus Christ His Son.

2 Samuel xxiv. 10. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

Psalm xxxii. 5. I acknowledged my sin unto thee, and mine

iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. (ciii. 3.) Who forgiveth all thine iniquities; who healeth all thy diseases. (cxxx. 4.) But there is forgiveness with thee, that thou mayest be feared.

Isaiah xliii. 25. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Daniel ix. 4. And I prayed unto the Lord by God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

Luke v. 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (xi. 4.) And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

1 John i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

(See also Job vii. 20, 21; Mark xi. 25; Luke xxiii. 39-43.)

Indulgences and Supererogation.

Q. **70.** What does the Roman Catholic Church teach as to indulgences?

A. That they shorten the sufferings of souls in purgatory.

Q. **71.** On what doctrine is that of indulgences founded?

A. The doctrine of works of supererogation.

Q. **72.** What does Rome mean by supererogation?

A. That certain Roman Catholics may have a superabundant merit of works, and that such superabundance of the merit of so-called saints may be doled out by the Pope, as he states, to shorten the sufferings of souls in purgatory.

Q. **73.** How do you disprove this doctrine?

A. The saints have no justifying merit of their own, and no Christian is capable of cultivating any excess of excellences in character that may go to supply the deficiencies of some fellow-Christian.

Isaiah lxiv. 6. But we are all as an unclean thing, and all our righteousness are as filthy rags.

Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Q. 74. Prove that the Christian after death does not enter into a state of suffering.

A. There are only two characters of persons in this life—believers and unbelievers. In the life to come, believers enter into rest.

John iii. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Revelation xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

The Way of Salvation (Justification).

Q. 75. What is our state of nature?

A. We are born in sin and shapen in iniquity.

Psalm li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me.

Q. 76. Can we save ourselves by our own works?

A. No; for whilst the Christian is commanded to live holy and upright in this life, yet his best deeds are unable to justify him before God.

Titus iii. v. Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneratioin, and renewing of the Holy Ghost.

Q. 77. How then can we be saved?

A. Only by faith in Christ.

Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Ephesians ii. 4, 5, 8, 9. But God, who is rich in mercy, for his great love wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); . . . . (8) through faith; and that not of yourselves: it is the gift of God. (9) Not of works, lest any man should boast.

Q. 78. To whom must we give all the praise for our salvation?

A. To God through Christ, whose blood takes all our sins away.

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Revelation i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood. (6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

The Sacrament of the Lord's Supper.

Q. 79. When did Christ institute the Sacrament of the Lord's Supper?

A. At the Paschal Feast, on the night when He was betrayed.

Luke xxii. 15-20. And he said unto them, With desire I have desired to eat this passover with you before I suffer: (16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (17) And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: (18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. (19) And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body. which is given for you: this do in remembrance of me. (20) Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you.

Q. 80. When Christ said "this Passover," to what did He refer?

A. To the paschal lamb.

Q. 81. Was the lamb which was upon the table, and of which they did eat, really the Passover?

A. No; only its emblem or "token."

Q. 82. What was the Passover?

A. It was the act of the Lord, whereby He passed over the children of Israel, while He slew all the first-born of Egypt.

Exodus xii. 12, 13, 50, 51. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. (13) And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. . . . . (50) Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. (51) And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Q. 83. The Paschal Feast being designed to keep the Israelites in mind of the Passover, what similar feast did Jesus institute on the night when He was betrayed?

A. The Lord's Supper.

Q. 84. Did not Christ say, "this is my body"?

A. Yes; just as He said of the lamb "this passover," meaning, that as the Paschal Feast commemorated the Passover, so the Lord's Supper would commemorate His death for them: "is" really means "represents."

Q. 85. Did Jesus say that the Lord's Supper was to be in commemoration of Him?

A. Yes. He said (Luke xxii. 19), "This do in remembrance of me."

Q. 86. What error does the Roman Catholic Church teach on this subject?

A. She teaches that the "wafer" and the wine they use in the Sacrament undergoes a miraculous change and becomes, at the command of the "priest," Christ's body, soul, and deity.

Q. 87. How would this be contrary to Scripture?

A. It would be contrary to Christ's words, "Do this in remembrance of me." If He were present in His body, it could not be in remembrance of Him.

Q. 88. What other Scripture would it be contrary to?

A. That which says Christ's body is in heaven.

Acts iii. 20, 21. And he shall send Jesus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Q. 89. How would you show that the Roman Catholic Church is not consistent in her interpretation?

A. Christ said, "This cup is the new testament in my blood." If they hold that the "wafer" is literally the body, blood, soul, and deity of Christ, they ought to hold that the cup is literally the New Testament.

The Romish Mass—Transubstantiation.

Q. **90.** Where did Christ offer the Sacrifice of Himself?

A. On the cross. The Greek word is Stauros, which means an upright stake or pile. The cross is a Pagan emblem.

Q. **91.** What error does the Roman Catholic Church teach on this subject?

A. She teaches that Christ's sacrifice is repeated in the Sacrament of the Lord's Supper (which they call the mass), where, she says, the "priest" offers Him in sacrifice.

Q. **92.** Prove that Christ was but once offered.

A. Hebrews vii. 27. Who (Christ) needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself.

Heb. ix. 25, 28. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

Heb. x. 10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

Q. **93.** Does the Roman Catholic Church lead her members to worship the wafer and wine after they are "consecrated"?

A. Yes; she teaches that they are really Christ's body, soul, and divinity.

Q. **94.** Is such worship unscriptural?

A. Yes. It is the worship of the creatures of bread and wine, and therefore idolatry.

Q. **95.** What does this revolting position assume?

A. (1) If the priestly claims were true, it follows that Christ, at the original institution of the Lord's Supper, must have immolated Himself, and eaten Himself, while yet alive, and held in His hands His own body and blood.

(2) If true, the disciples must have eaten Christ's slain body while he was present in their midst, and drunk His blood before it was shed.

(3) If Christ offered Himself a sacrifice to God on His first celebration of the Eucharist, His oblation on the cross would have been unnecessary; yea; would have been an impossibility!

(4) The consequences resulting from the Roman Catholic assumed priestly power of creating God out of flour-and-water are dangerous as leading to idolatry, and tending to dishonor the sacrifice offered by Christ on the cross once for all.

(5) The very idea of such indignity is revolting, and at once proves the utter deception of "priests" who pretend to make Jesus, to eat Him, to swallow Him, bow down, and accord to this man-made wafer "deity" the worship that is due to the Lord Jesus Christ, Who is now exalted far above all principalities and powers.

(6) Christ exhaustively discharges all the duties and purposes of the priestly office, so that any human "priest" (so-called) is an anti-Christ.

Communion in One Kind.

Q. **96.** How does the Roman Catholic Church deprive the people of their rights in the Sacrament of the Lord's Supper?

A. By giving them only the wafer (or bread), and not the wine.

Q. **97.** Is this practice contrary to Christ's institution?

A. Yes; for Christ says (Matthew xxvi. 27), "Drink ye all of it."

Q. **98.** Did the laity (the individual members) drink of the cup as well as eat of the bread in the days of the Apostles?

A. Yes; St. Paul writing to the Church at Corinth, says:

1 Corinthians xi. 26, 28. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(28) But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Mark xiv. 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Luke xxii. 17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

Saints and Angel-Worship.

Q. **99.** Is it lawful to pray to departed saints?

A. No.

Q. **100.** Why?

A. Because they cannot hear our prayers.

1 Kings viii. 39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men).

Isaiah lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.

Q. **101.** What power should they have in order to hear prayer?

A. The power of knowing the thoughts of the heart.

Q. **102.** Why?

A. Because even if they could hear the words of prayer, that would not be sufficient, unless they could see the heart, to know whether prayer was from the heart.

Q. **103.** Can they know the heart?

A. No. God alone knows the heart.

2 Chronicles vi. 30. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men).

Q. **104.** What further reason have you for not praying to saints?

A. Because prayer is an act of worship, and God only is to be worshipped: He only can understand the desires of men's hearts.

Matthew iv. 10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Ephesians ii. 18. For through him (Christ Jesus) we both have access by one Spirit unto the Father.

Q. **105.** Give instances in which saints and angels rejected worship.

A. It is recorded that Peter, Paul, Barnabas, and angels alike rejected worship.

Acts x. 25, 26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. (26) But Peter took him up, saying, Stand up I myself also am a man.

Acts xiv. 13-15. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. (14) Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

Colossians ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. . . .

Hebrews i. 6. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

Revelation xix. 10. And I (John) fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Q. 106. Prove that Christ is our only Mediator?

A. He is our High Priest in Heaven, and as none but the High Priest could officiate in the holy of holies of the temple, which was the type of heaven, so none can mediate for us but Christ.

John x. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

Romans viii. 34. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

1 Timothy ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

Hebrews vii. 25. Wherefore he (Christ) is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (ix. 24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 John ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: (2) And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Image-worship, Idolatry.

Q. **107.** Is it lawful to worship images?

A. No; it is contrary to Scripture.

Exodus xx. 4, 5. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: (5) Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: . . . . (xxxii. 20. 35) And he (Moses) took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it: (35) And the Lord plagued the people, because they made the calf which Aaron made.

Leviticus xxvi. 1. You shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in y ur land, to bow down unto it: for I am the Lord your God.

Deuteronomy iv. 15, 16, 23, 24. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the fire: (16) Lest ye corrupt yourselves, and make ye a graven image, the similitude of any figure, the likeness of male or female. . . (23) Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. (24) For the Lord thy God is a consuming fire, even a jealous God.

Deuteronomy xvi. 22. Neither shalt thou set thee up any image (statue or pillar); which the Lord thy God hateth. . . . . (xxvii. 15) Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

1 Kings xii. 28-30. Whereupon the king (Jeroboam) took counsel, and made two calves of gold, and said unto them (the people): It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. . . . . (30) And this thing became a sin; for the people went up to worship before the one, even unto Dan.

2 Kings xviii. 4. He (King Hezekiah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.

Isaiah xlii. 8. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

Jeremiah xliv. 3, 4. Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. (4) Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

Hosea viii. 6, 7. For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces. (7) For they have sown the wind, and they shall reap the whirlwind: . . . .

Habakkuk ii. 18, 19. What profiteth the graven image that the maker thereof hath graven it: the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? (19) Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

John iv. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Acts xvii. 29. Forasmuch then as we are offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

1 John v. 21. Little children, keep yourselves from idols.

Revelation ix. 20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: . . . . .

Note.—Here plagues of terrible character, and devils, are associated with idol-worship, the creation of men's hands, which neither can see, nor hear, nor walk! A terrible curse is thus pronounced on those who blindly yield to the beguilement and infatuation of Roman Catholic idolatrous idol-worship!

Q. **108.** Does the Roman Catholic Church teach her members to worship images?

A. Yes. She gives to images a religious worship.

Q. **109.** And of what is the Roman Catholic Church guilty in so doing?

A. Idolatry: a baptized paganism falsely labelled "Christianity."

Q. **110.** How has the Roman Catholic Church acted in reference to the Second Commandment?

A. She has omitted it from many of her catechisms.

Fathers.

Q. **111.** Is it right to call Roman Catholic or Ritualistic "priests" Father?

A. No. Holy Scripture teaches distinctly to the contrary.

Matthew xxiii. 9. And (spake Jesus) call no man your father upon the earth: for one is your Father, which is in heaven.

Celibacy of the Roman Catholic Clergy.

Q. **112.** Does the Roman Catholic Church forbid her "priests" to be married men?

A. Yes; the Council of Trent (1564) decreed a curse upon all "priests" who contracted marriage.

Q. **113.** Is this "decree" of the Council, forbidding "priests" of the Roman Catholic Church to be married men contrary to the teaching of Scripture?

A. Yes. Following passages are evidence:

Matthew viii. 14. St. Peter was a married man.
1 Corinthians ix. 5. Other Apostles were married.
1 Timothy iii. 2, 4. A bishop may marry.
1 Timothy iii. 12. A deacon may marry.
1 Timothy iv. 1-3. Forbidding to marry is among the signs of the apostacy from the truth.
Titus i. 5, 6. A priest (presbyter or elder) may marry.
Hebrews xiii. 4. Marriage honourable in all.

Doctrine of Intention.

Q. **114.** What is the doctrine of "Intention"?

A. The Council of Trent states the doctrine of Intention to be:

"That if any one shall say, that in ministers, while they form and give the sacraments, 'intention' is not required, at least of doing what the Church does, let him be anathema."

Q. **115.** What does this teaching imply?

A. That no Roman Catholic, "priest" or layman, can be sure that he himself has ever been baptized, confirmed, absolved, or given Holy Communion.

Neither can any Roman Catholic be sure that the masses said for the release of souls from "purgatory," are real masses; or that the Extreme Unction administered has had any effect; or

that, though they are married, they may not be still living in sin. Hence all claim to apostolic succession or infallibility is purely assumed and unscriptural: Because, there is no possibility of knowing and therefore there can be no certainty, that the man performing the rite or ceremony really "intended" that the rite or ceremony he was performing should be a valid sacrament.

Conventual or Monastic Institutions.

Q. 116. Are conventual and monastic institutions forbidden by the Word of God?

A. Yes. (See following Scriptures.)

Matthew v. 14.16. Ye are the light of the world. A city that is set on an hill cannot be hid. (15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

John xvii. 15. (Jesus prays) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

Philippians ii. 15, 16. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (16) Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Q. 117. What are convents?

A. Houses where certain females reside, who are bound by the vow of chastity, and profess and are supposed to give themselves, in their seclusion, to religious exercises.

Q. 118. Why do you object to this system?

A. Because it is miserable, tyrannical, unscriptural, inhunman, and unconstitutional.

Q. 119. How is it miserable?

A. The nun, or sister, is placed at the disposal of the abbess, or mistress of the convent, under the "priests"; debarred from seeing even her parents or friends, except occasionally under certain conditions, when she may be allowed, as a favor, to converse with them through a grating.

Q. **120.** How is it tyrannical?

A. The nun, or sister, is at the entire disposal of the superiors—abbess and "priesthood"—and obliged to render implicit, blind obedience.

Q. **121.** How is it unscriptural?

A. We are taught in the Bible that we should do our duty in our various stations and conditions, but we nowhere read of the conventual system. The system of convents was borrowed from the pagans, who had their vestal virgins. It is not of Christian origin.

Q. **122.** How is it unconstitutional?

A. It is contrary to the principles of the British Constitution, and of liberty, that British subjects be allowed to take vows of perpetual surrender of their liberty, or that institutions for such purposes be permitted in our land.

Q. **123.** Would the mere inspection of nunneries render them less unconstitutional?

A. No; while nunneries exist at all, the unconstitutional vows of perpetual celibacy and seclusion, with all their attendant evils, would still continue. The system is fundamentally bad. The evil is incurable. Nunneries should therefore be abolished.

Virgin Mary-worship.

Q. **124.** Is there any Scriptural authority for praying to or worshipping the Virgin Mary?

A. No. The worship of any other than God is condemned. In the Acts of the Apostles the Virgin Mary is mentioned but once, and once only in the Epistles, then as a mere woman. There is not a single instance of prayer being offered to her.

Q. **125.** Is Virgin Mary-worship opposed to any saying of the Virgin Mary herself?

A. Yes, strongly. The Virgin Mary speaks of God as her Saviour. Now, if she were not a sinner she would not need a Saviour.

Luke i. 46, 47. And Mary said, My soul doth magnify the Lord, (47) And my spirit hath rejoiced in God my Saviour

Q. **126.** Can the Virgin Mary save sinners?

A. No.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

1 Timothy ii. 5. For there is one God, and one mediator between God and man, the man Christ Jesus; . . . .

The Duty of Protestants.

Q. **127.** What is our duty as Protestants?

A. To earnestly contend for the faith which was once delivered unto the saints (Jude 3), and protest against any "Church" which is not founded on the Word of God.

Q. **128.** Where is this faith or belief set forth?

A. In the Word of God, which containeth all things necessary to salvation, and whatsoever is not read therein, nor may be proved thereby, is not of God. The "A B C" of the Gospel is:

Matthew xi. 28. Come unto me (said Jesus), all ye that labour and are heavy laden, and I will give you rest.

Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans iii. 23. All have sinned, and come short of the glory of God.

THE PRECIOUS CHARACTER OF THE BIBLE.—(7's.)

Holy Bible, book divine:
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am;

Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine art thou, to guide my feet;
Mine to judge, condemn, acquit;

Mine to comfort in distress,
If the Holy Spirit bless;
Mine, to show by living faith,
Man can triumph over death!

Mine to tell of joys to come,
And the rebel sinner's doom:
O thou precious book divine,
Precious treasure, thou art mine!

A PROTESTANT'S RESOLVE—(7's and 6's.)
(Tune Dunkirk, from 1911 Choir Book, page 56.)

We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light
O'er every dreary road;
The voice that speaks a Saviour's love,
And calls us home to God.

We won't give up the Bible,
For pleasure or for pain;
We'll buy the truth, and sell it not
For all that we might gain.
Though men should try to take our prize
By guile or cruel might,
We'd suffer all that men can do,
And God defend the right.

We won't give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide:
Till all shall know its gracious power,
And, with one voice and heart,
Resolve that from God's sacred Word
They'll never, never part.

APPENDIX.

The Present Basis of Teaching in the Roman Catholic "Church."

We say "the present basis," as, although the Roman Catholic Church claims to be semper eadem, or ever the same, the "developments," "progress," and therefore alterations and additions to her elastic "constitution" have been so numerou from time to time as to indicate her supposition that Protestants have no memory for historic facts or that the records of her own printed books are meaningless, and that she is not bound thereby.

Scholars will not fail to note the errors and falsities that abound and lurk in every line or sentence of the

following astounding "Creed," which is accepted by the Roman Catholic Hierarchy as the unquestioned and unquestionable charter of the rights, duties, faith, and practice of the Roman Catholic Church, and which is binding—whether they know and acknowledge it or not—upon all the members of the said Roman Catholic Church in Britain as well as elsewhere.

Every error here stated is confuted and contradicted by Holy Scripture. There is no paganism in existence more contradictory to Bible Christianity and dishonoring to God and the Lord Jesus Christ, while damaging to every interest of humanity, than is set forth in the Creed of this so-called Roman Catholic "Church."

CREED OF POPE PIUS IV.

I, N., believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church, namely:

1. I believe in one God, the Father Almighty, Maker of Heaven and earth, etc. [The Nicene Creed.]

2. I most firmly admit and embrace Apostolical and Ecclesiastical Traditions, and all other constitutions and observances, of the same Church.

3. I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers.

4. I profess, also, that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; namely, Baptism, Confirmation; Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege.

5. I receive and admit the Ceremonies of the Catholic Church, received and approved by the solemn administration of all the above said Sacraments.

6. I receive and embrace all and every one of the things which have been defined in the holy Council of Trent, concerning Original Sin and Justification.

7. I profess, likewise, that in the Mass is offered to the true God, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the Eucharist there is really, truly, and substantially, the body and blood, together with the soul and divinity, of Our Lord Jesus Christ; and there is made a conversion of the whole substance of the bread with the body, and of the whole substance of the wine with the blood, which conversion the Church calls Transubstantiation.

8. I confess, also, that under either kind alone, whole and entire, Christ and a true Sacrament are received.

9. I constantly hold that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful.

10. Likewise, that the Saints reigning together with Christ are to be honored and invocated with Christ; that they offer prayers to God for us and that their relics are to be venerated.

11. I most firmly assert, that the images of Christ and of the Mother of God ever Virgin, and also of the other Saints, are to be had and retained, and that due honor and veneration are to be given them.

12. I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

13. I acknowledge the Holy Catholic and Apostolic and Roman Church the Mother and Mistress of all Churches, and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter the Prince of the Apostles and the Vicar of Jesus Christ.

14. I also profess and undoubtedly receive, all other things delivered, defined, and declared by the Sacred Canon, and General Councils, and particularly by the Council of Trent; and likewise, I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

15. The true Catholic Faith, out of which no one can be saved, which I now freely profess, and truly hold, I, N., promise, vow, and swear, most contantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, and to procure as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care by virtue of my office, so help me God, and these Holy Gospels of God.

The foregoing is the translation given by Charles Butler, Esq., an eminent Roman Catholic layman, in his work "The Roman Catholic Church," London, 1825, except those parts in **black**, which he has thought proper to omit.

Concil. Trid. apud Bullas, p. 381, et esq., Romae, 1564.